THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

. *Hear O heavens, and give ear O earth: For the Lord hath spoken.* — ISAIAH i, 2.

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NATURALNESS *VS.* AFFECTATION.

O. F. WHITNEY.

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THE following is an address by Chancellor O. F. Whitney before the graduating class of the Deseret University, at the closing exercises of that institution for the present year, June 17th.—ED.

Mr. President, Professors and Fellow-Students:

For we are all students—if not in this University, in the university of life, the school of human experience.

I am not vain enough to suppose, in addressing you for a short time on this interesting occasion, that I shall say anything new and startling. To be original, in the sense of creating something new, in an age like ours, and in a world where history has so often repeated itself as to make each generation almost a plagiarism of its predecessors, is to be more than "one man picked out of ten thousand;" it is to be an anomaly and a marvel in the eyes of mankind.

An editor once advised his readers to carry with them a pencil and tablets, and be ready to jot down any new idea that came into their minds. Another editor observed, sarcastically, that some of them might carry the pencil a thousand years, and not wear off the original point.

All that ordinary mortals can hope, at this late day, I presume, is to pluck the fruit from trees of others' planting, and by the various methods of cookery known to this generation—if I may use the figure—strive to make our offering as acceptable as possible.

There is an originality, however, which I believe it is the privilege of all men to exercise; and not only their privilege, but their bounden duty. It is to be original in the sense of being independent, honest, conscientious, in all that we say and do; in other words, to be original in the sense of being true to ourselves.

Says Shakespeare:

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

One of the greatest needs of humanity, in all ages, is men and women of originality; of truthfulness, sincerity,

genuine motives and independence of character; men and women who think for themselves, and who dare to act according to their thinking. As the present age is no exception, and I am speaking to some of the men and women of the present and future, it will not be out of place for me to continue on the subject I have began.

At first thought, it may seem a simple matter, a very easy task, to be true to one's self; that is, to *be* one's self, and not another; to defend and serve self, when necessary; and to deny self, when wisdom and duty dictate; to listen to and obey the "still small voice" of conscience, the voice of God in the human heart, no matter how self interest with silver tongue may plead, or how darkly dangers may threaten; to stand as a light-house on the storm-beaten coast, unmoved by wind or wave, sending the light of a heroic example over the tempestuous waters, as a beacon of hope and of warning to others.

Let those who will, think it simple and easy. Simple it may be—for simplest things are as a rule the greatest—but to put such things in practice has required, in all ages, the Herculean efforts and lion-like courage of earth's giant souls.

Says Emerson: "It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after our own; but the great man is he who, in the midst of the crowd, keeps, with perfect sweetness, the independence of his character."

Independence of character does not consist in a disposition to quarrel and contend on every point at issue between us and our neighbors. "Noise and fury" no more signify independence, than the smoke and thunder of battle tell the nature of the cause for which the armies are contending. Silence and rest may be quite as independent, and are often far more dignified, than speech and action.

The great man, the man of independence, thinks, speaks and acts for himself. He will never be found doing a thing, or saying a thing, simply because it is popular. He will dare to be himself, though the whole world oppose him. He neither coincides in order to win favor, nor opposes for opposition's sake. He will side with the many, or with the few, according as his conscience dictates. He is broad and liberal in his views, and tolerant of the views of others. He will dare to defend the weak against the strong, and will never be found trampling on the defenseless. No man is great, no man is brave, no man is free, who feels or acts otherwise.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right, with two or three."

Conscience makes cowards of all who fear to follow her; and bigotry, intolerance—that worst of tyrants—binds its votaries, far more than its victims, in chains of veriest slavery.

But let us consider the subject in some of its lighter phases.

It is always a sign of weakness, in real life, to be an imitator; to be a mirror, as it were, of other men's manners, or the echo of other men's words and ideas. Such things belong to childhood or to the mimic stage. God intended man to be original, to act his own part in life's drama, to speak his own lines, and none else's.

Even the actor, whose profession is to imitate, to "hold the mirror up to nature," and the perfection of whose art is "the highest imitation of nature;" even he must be original, or he will never achieve greatness. There is an imitation which even imitators must avoid—except it be in burleque—and that is the imitation of each other's style of acting. Variety is necessary. One Edwin Booth is enough. One Sarah Bernhardt is sufficient. We do not care to see them duplicated in every supernumerary around them.

The same holds good in literature. Turning down the collar and drinking wine out of a skull goblet do not make a Lord Byron, by any means. It may make a laugh, but it will be at the expense of the simpleton who causes it. "The poet is born, not made," and every poet sent into the world must sing his own song, and not another's,

or the world will be little better for his singing.

Affectation of any kind is disgusting. It is falsehood; it is theft; it is sinning against nature. The young man, American-born, who goes to England a Yankee, and comes back a Cockney, exchanging his native nasal twang, bad as it is, for something insufferably worse—a cultivated cold in the head; borrowing from over the sea a foreign accent and mannerism, simply because "its English, you know," may be the beau ideal of what is termed a "dude," but that is about the severest thing I would care to say of him.

No more admirable—with all due regard for gallantry—is the young lady who visits New York, London or Paris, and comes back gazing with eye-glasses and amazement at every object familiar to her since her childhood, and asks all sorts of questions, that would puzzle the invention of a hack-driver to answer, about Salt Lake, Ogden or Provo—her birthplace.

Be original, be genuine, despise affectation. No man can be that which he is not. Sooner or later he will be known for what he is, and souls, like water, will seek and find their level. Disgrace and failure await those who stand in false positions, and who try—oh how vainly! to be anyone but themselves.

The lapdog in the fable delighted his master by leaping upon him and stroking him with his paws. But the poor donkey who tried to play the lapdog, nearly killed his master, and was soundly thrashed for his folly.

Young man, or young woman, just commencing life! Be true to yourself; act your own character; live the life for which you were intended, and you will succeed and be honored, as surely as God intended you should. But if you strive to be another than yourself, or to fill a place for which you were never designed, you will fall, as would fall the exotic before an Arctic blast, or melt like the iceberg in the tropics.

THE CONSTUTIONAL CONVENTION.

THE BODY ORGANIZES AND BEGINS WORK.

For the sixth time since the settlement of Utah Territory, a convention of delegates to frame a State Constitution met and organized to-day (June 30, 1887).

The Legislative Chamber in the City Hall in this city had been provided for the occasion, and desks and tables prepared for the members. Over the stand for the presiding officers of the Convention was neatly festooned the national flag. Above this was a white star fringed with gold, and decorated with the stars and stripes. On the white ground of the star was the inscription, in red and blue letters, "Utah a State." On either side of the stand hung a large map of Utah.

At 12 o'clock, noon, there was a large attendance of delegates from the various counties in the Territory. The assemblage was called to order at the appointed time by Col. John R. Winder, chairman of the Territorial Central Committee of the People's Party, who nominated Judge Warren N. Dusenberry, of Utah County, as temporary chairman.

Judge Dusenberry received the unanimous vote of the delegates, and took the chair.

On motion of Hon. James Sharp, C. C. Richards, Esq., of Weber County, was elected temporary secretary.

Hon. J. T. Hammond moved that the chairman appoint a committee of five on credentials. The motion was carried, and Judge Dusenberry named, as the Committee on Credentials: Hons. James T. Hammond, of Cache County; Junius F. Wells, of Salt Lake County; Samuel B. Thurman, of Utah County; J. P. Christiansen, of Sanpete County; and W. H. Seegmiller, of Sevier County.

The committee on credentials retired to consider the business before them, and a recess of fifteen minutes was taken.

At 12-40 p.m., the convention resumed its session, and chairman Hammond, of the committee on credentials, made the following report, showing who were present and entitled to seats as delegates:

June 30, 1887.

Mr. President:

Your committee on credentials respectfully report the following named persons representing the several Counties of the Territory, and entitled as delegates to seats in this Convention.

J. T. Hammond, Chairman.

Beaver County.—P. T. Farnsworth, F. R. Clayton.

Box Elder County.—O. G. Snow, R. H. Batty, Wm. Lowe.

Cache County.—Jas. T. Hammond, John E. Carlisle, Joseph Howell, A. D. Thatcher, John T. Caine, Jun., I. C. Thoresen, W. J. Kerr.

Davis County.—Thos. F. Roueche, David Stoker, Joseph Barton.

Emery County.—Jasper Robertson.

Garfield County.—None.

Iron and San Juan Counties.—R. W. Heyborne.

Juab County.—W. A. C. Bryan, F. W. Chappell.

Kane County.—James L. Bunting.

Millard County. — George Crane, Joshua Greenwood.

Morgan County.—Samuel Francis.

Piute County.—Matthew W. Mansfield.

Rich County.—None.

Salt Lake County.—James Sharp, W. W. Riter, John T. Caine, S. P. Teasdel, F. S. Richards, Le Grand Young, John Clark, Elias A. Smith, Richard Howe, L. S. Hills, Samuel Bennion, Andrew Jenson, Feramorz Little, Francis Armstrong, Junius F. Wells, John R. Winder.

Sanpete County.—Luther T. Tuttle, Louis Anderson, J. P. Christensen, John Bartholomew.

San Juan.—None.

Sevier County. — Wm. H. Seegmiller, J. S. Jensen, Wm. A. Warnock.

Summit County.—Alma Eldredge, John Boydon, Ward E. Pack.

Tooele County.—Daniel D. Houts, Wm. G. Collett.

Utah County.—S. R. Thurman, W. N. Dusenberry, Abram Noe, George Webb, J. E. Booth, Wm. Creer, J. S. Page, Jas. O. Bullock.

Wasatch and Uintah Counties. — Abram Hatch.

Washington County.—E. G. Woolley, R. C. Lund.

Weber County.—L. W. Shurtliff, D. H. Peery, C. C. Richards, H. H. Rolapp, Alternate, N. Montgomery, Geo. W. Bramwell, Jun.

The report of the committee was accepted.

The roll was called, all being present except F. R. Clayton, of Beaver, W. A. C. Bryan, of Juab, and R. C. Lund, of Washington.

Hon. E. A. Smith moved that the convention proceed to a permanent organization by the election of a President, two Vice-Presidents, Secretary, assistant Secretary, Messenger and Sergeant-at Arms. The motion was carried.

Hon. F. S. Richards nominated Hon. John T. Caine as President of the convention. Mr. Caine was unanimously elected.

Hon. W. H. Seegmiller nominated Hon. E. G. Woolley, of Washington County, as First Vice-President. Mr. Woolley was elected.

Hon. Joseph Howells nominated Hon. J. T. Hammond as second Vice-President. Mr. Hammond was elected.

H. M. Wells, Esq., was nominated by Hon. E. A. Smith for Secretary, and elected.

On the nomination of Junius F. Wells, Esq., Robert W. Sloan was elected assisstant Secretary.

On the nomination of Hon. Wm. Creer, Thomas Harris, Esq., was chosen Sergeant-at-Arms.

Hon. John T. Caine having been notified of his election, here entered the room, and was received with applause. He spoke as follows:

Gentlemen of the Convention:

I thank you for the honor you have conferred upon me. I appreciate this token of your confidence, and, with your forbearance and assistance, I hope to be able to discharge the duties of this responsible position to your satisfaction.

We have met here to-day as the representatives of the people of Utah, to frame a constitution embodying

their views of government, and to take such steps as my appear necessary to obtain the admission of Utah into the Union as a free and sovereign State. Our authority to act in these most important matters comes from the people. Under the institutions of this republic, the people are the source of all political power. This principle of popular sovereignty is fundamental to the system of government under which we live. It is the very essence of true republicanism, the vital breath of pure democracy. In the United States the men who occupy the position of rulers are but the servants of the sovereign people. They govern in that capacity, and therefore the people are really self-governed. The national authorities express the will of the whole nation. Local authorities voice the views of the people of their locality.

If we had assembled by virtue of some legislative enactment, our authority would have come indirectly, instead of coming, as now, directly from the people. There are some official acts which, to be lawful, must be done under legislative authority. Our proceedings are not necessarily of that nature. There is no established rule or legal requirement that renders legislative action necessary to a popular convention.

The right of the people to peaceable assemble and petition the government for redress of grievances is guaranteed by the Constitution of the United States. It would be a popular right if never expressed in a written instrument. It is natural and inherent. It belongs to the people in the Territories as much as those in the States, no matter what extreme views may be taken of the political feebleness of the territorial system. The grievances of the people of this Territory are chiefly involved in their lack of participation in the affairs of the government under which they exist, and statehood will afford them the only real and permanent relief. Their right to take the measures that have brought us together as their delegates is one that cannot be successfully disputed. Our authority then to perform the delicate and onerous task entrusted is ample, and we may proceed with the fullest confidence.

The Constitution which we are here to fashion, for the people to adopt, should be broad and liberal and conservative of the rights of all who shall be affected by its provisions. This is not a convention representing merely one class or section; it has no religious bearing or proclivities; this is a political body entrusted with political powers to bring about political issues. The rights and privileges of minorities must be held as sacred as those of majorities and treated in that spirit. What Utah wants is a government of the people in which no individual shall be deprived of any right or denied any privilege, that can be justly claimed under republican institutions.

Heretofore there have been obstacles that have prevented the recognition of Utah's claims for free government. These obstacles must now be met freely and frankly if we expect success. If we can honorably meet the demands of the country so as to bring this part of the body politic into that harmony with the rest of the nation which it is claimed has not previously existed, and place Utah on the highway to a prosperous and happy union with the glorious sisterhood of free and sovereign States, we shall perform a noble work and gain the approbation of the wise and just of the present and succeeding generations.

I am proud to be associated with men of such intelligence, ability and recognized worth as those whom I see before me to-day, and I trust our association will be both pleasurable to ourselves and profitable to the people whose intetests we represent as a labor of love. I am with you heart and soul in this earnest effort to lift our cherished Utah up to the plane she was destined to occupy, and hope and believe that our work will be crowned with complete success.

Let us be diligent, careful, untiring and devoted to this cause, and our reward will be in the shouts of "Victory!" which will greet the enrollment of Utah on the records of the nations, and her star shining on the flag of our country gleaming with the loyalty and devotion to this glorious republic

of a freed, grateful and happy people.

Mr. Caine was frequently interrupted with applause.

Heber C. Cutler, Esq., was nominated as Messenger of the Convention, by Hon. James Sharp, and was elected.

Hon. E. A. Smith moved that Justice George D. Pyper administer the oath to the delegates and officers of the convention.

Hon. J. T. Hammond did not see the necessity of administering the oath; he thought such a proceeding would be improper.

Judge Smith said previous conventions had had the oath administered to the members.

Hon. S. R. Thurman.—Previous conventions have always failed. I move we dispense with it.

Hon. Wm. Creer.—We have elected no chaplain. Would it not be as well to pray instead of swear?

Hon. W. W. Riter could see no objection to administering the oath, and to do so might be construed unfavorably to the movement. The oath could be conscientiously taken by all the delegates, and it should be done.

Hon. A. Hatch thought each delegate should take an oath that he was an American citizen and held the elective franchise.

The motion was then put before the Convention and carried.

Hon. Franklin D. Richards was called upon and offered the opening prayer.

An oath was then read to be taken by the officers and members of the Convention. It included all the provisions of the Edmunds-Tucker test oath.

Hon. John E. Booth objected to the oath except as to that part requiring obedience to the Constitution and laws of the United States and laws of the Territory and that the members would perform their duties faithfully. He thought the remainder of the oath was an insult which the members of the convention should not impose upon themselves, and moved that all else but what he had suggested be stricken out.

Hon. S. R. Thurman said he had taken the oath to qualify him as an elector, but was not hunting around to take such an objectionable test oath.

Hon. F. S. Richards said the oath should be formulated to meet the conditions that might exist or arise in the proceedings of the convention, and he thought that the one presented did not do this.

Hon. James Sharp argued that it was not beneath his dignity to take the oath. He wished to start right and proceed carefully, that no discredit be thrown on the labors of the Convention.

Hon. F. S. Richards moved that the motion be laid on the table till the next session.

Hon. D. H. Peery opposed deferring the taking of the oath, and wanted it done right away.

Hon. W. W. Riter thought the usually prescribed oath, provided as a pre-requisite for the exercise of citizenship in Utah Territory, should be taken by the members. The nation expected something to be done to place the people more in harmony with the nation, and that work may as well be commenced right now.

After some further discussion the motion of Mr. Booth to strike out part of the oath was lost.

The oath, as originally presented, was amended to conform to the registration oath adopted by the Utah Commission, and was taken by the officers and members of the Convention.

It was moved by Hon. John E. Booth that the constitution adopted by a Constitutional Convention April 27th, 1882, and ratified by the people May 22, 1882, be taken as a basis on which to work at present. Carried.

Hon. James Sharp presented a resolution for the appointment of the various committees of the Convention, which was adopted.

The Convention then adjourned till 10 a.m. to-morrow.—*Deseret News.*

How wise we are in thought! How weak in practice! Our very virtue, like our will is nothing.

UTAH NEWS.

(Summarized from Territorial Papers.)

There was a spirited celebration on the 4th of July at Provo.

Fred. Hopt, the murderer of young Turner, is to be shot on August 11th.

It is said that Salt Lake celebrated the glorious 4th of July in splendid style.

In Logan, on the night of the 4th of July, a fire broke out in the rear of the Co-op. store in a group of barns. The flames for a season threatened the Co-op. store, granary, the U. O. lumber yard and other buildings surrounding, but through the active efforts of the crowd who had been attracted by the cry of "fire," and owing to the fact that there was but little wind at the time, the flames were kept from spreading. The loss will amount to about $2,000. It is generally believed that the fire originated from fire works.

On the night of July 4th a toy balloon was sent up from a street near the Temple Block. The balloon sailed directly over the Tabernacle, and when over the top the lower part of the balloon containing the fire which is used in generating the gas necessary, dropped off on to the roof. A quarter of an hour afterward the fire alarm was rung and the engine and hose carts were soon on the ground. The roof was within a ten footsquare on fire, but with the use of a hose attached to a hydrant it was extinguished by a man on the top of the building. The loss will not amount to more than $50, but had the fire fallen through the skylight a few feet southerly from where it did fall, nothing could have prevented the complete destruction of the building.

On the 7th of July the labors of the State Constitutional Convention were drawing to a close, and provided that the Constitution they have drafted should appear in the papers of Salt Lake before the 15th of that month. The Utah Commission have decided to receive and count the votes on the acceptance or rejection of the Constitution by the people at the election in August. Hons. J. T. Caine, F. S. Richards, E. G. Woolley and W. W. Riter are seletced as a committee to present the application for admission as a State to Congress.

On the Fourth a gentleman who is employed in a leading mercantile house on East Temple Street, went up Red Butte Canyon with his family to spend Independence Day in that quiet mountain retreat. Arrived at the camping ground he removed the harness from the horses, but the animals got away before he could put the halters on. He started out after them, and after several hours of wearying work, succeeded in capturing one of them. The remainder of the day, until it was time to go home, was spent in vain endeavors to secure the other. At last, in despair, he put his family in the vehicle, hitched up the solitary horse, and taking one end of the neck-yoke in his hands started down the canyon, his wife holding the reins to guide the odd-looking team. The other horse stayed around its mate, but all subsequent efforts to capture it were without avail, and the curious man-and-horse team completed the journey home, where both horses willingly entered the stable The memory of the day has had a rather bad effect on the gentleman, however, in materially reducing his supply of patriotism.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 1, 1887.

THE CHARACTER OF THE "MORMON" PEOPLE.

CONSIDERABLE excitement has of late been created near Barnsley, in Yorkshire, in relation to "Mormonism, through the circulation of the most infamous falsehoods respecting the Saints and their practices in Utah. Several communications from correspondents have appeared in the *Barnsley Independent* on the subject, and the following article was written at this Office and sent to the editor, which he kindly published in his issue of July 9th:

SIR,—In the ancient City of Rome, at the time that St. Paul went there on an appeal to Cæsar's judgment seat, about the year 62 A.D., the followers of Christ were denominated, "That sect which is everywhere spoken against." And as it was with the Christians then, so it is with the "Mormons" now. Everything that is wicked or damnable was once charged upon the Christians. Even the just historian Tacitus was so far deceived by the wicked misrepresentations of their enemies, as to speak of them as "a set of people who were holden in abhorrence for their crimes, and called by the vulgar, 'Christians.'" The same writer calls their religion a "pernicious superstition." Indeed, we may say to the opponents of "Mormonism," however skilful they may be in the use of calumny or the distortion of facts, it would be difficult for them to charge upon the "Mormons" more heinous crimes than at first were charged upon the primitive Christians. It was commonly reported of them that in the celebration of the Eucharist they were in the habit of slaying a male child, whose flesh they ate, and whose blood they drank in remembrance of the body and blood of the founder of their religion. In short, they were held to be the enemies of mankind, the disturbers of social customs, and a standing menace to all governments; while their religion was looked upon as the sum of all villainy and absurdity. In the same light the "Mormons" are regarded to-day. But perhaps I shall be pardoned for suggesting that it is just possible that the world is as much mistaken respecting the character and religion of the "Mormons" now, as it formerly was respecting the "Christians" and their religion. My own experience for the past eight years in conversing with all classes of people upon the subject would lead me to such a conclusion.

I know the charges of crime and immorality made against the "Mormons" f Utah, and which it is said their religion winks at—nay, which it is said to

command—are untrue. And if it is possible for respectable testimony to refute the reckless allegations of our opponents, those charges can be proved false. It was only recently that the New York *World*, one of the leading journals of America, in giving an epitome of the history of the "Mormon" people and faith said—

In matters of dogma there was little or nothing in its creed to distinguish it from any other orthodox sect, but its possession of an alleged addition to the Bible and the austerity and severity of the code of morals inculcated drew to it immediately a large following. The same spirit of intolerance which in Massachusetts slit the ears of Quakers and banished Baptists under pain of death, blazed forth as fiercely as in the days of Athanasius and Arius. The pulpit rang with denunciations of the new sect, every calumny that could be invented was invented and believed, and the Mormons were driven from place to place, robbed, beaten, imprisoned and murdered, exactly as the founders of every other Christian sect were persecuted.

Several years ago the celebrated writer, traveller, and lecturer, Bayard Taylor, a man accustomed to making personal observation of strange people and their customs, and therefore not likely to be deceived, spent some time in Utah, and as a result of his observation among the "Mormons," says:

We must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. There are a few Gentile liquor saloons, but the Mormons, as a people, are the most temperate of Americans. They are chaste, laborious and generally cheerful; and what they have accomplished in so short a time, under every circumstance of discouragement, will always form one of the most remarkable chapters in our history. The Territory does not owe a dollar; the people have established manufactories, built roads and bridges, irrigated wastes of sagebrush, colonized the oasis of the interior desert for an extent of 500 miles, and made a nucleus of permanent civilization in the most forbidding part of the continent.

In addition to this testimony, I introduce that of Bishop D. S. Tuttle, for years an Episcopal clergyman in Salt Lake City, an opponent of "Mormonism," but an honorable one. In a lecture on "Mormonism" delivered in New York and published in the New York *Sun*, he says:

In Salt Lake City alone there are over 17,000 Latter-day Saints. Now, who are they? I will tell you, and I think, that after I have concluded, you will look on them more favorably than you have been accustomed to do. Springing from the centre of your own State (N. Y.) in 1830, they drifted slowly westward until they finally rested in the Basin of the Great Salt Lake. I know that the people of the east have obtained the most unfavorable opinion of them, and have judged them unjustly. They have many traits that are worthy of admiration, and they believe with a fervent faith that their religion is a direct revelation from God. We of the east are accustomed to look upon the Mormons as either a licentious, arrogant or rebellious mob, bent only on defying the United States government and deriding the faith of the Christians. This is not so. I know them to be honest, faithful, prayerful workers, and earnest in their faith that heaven will bless the Church of Latter-day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old church."

I could continue to present testimony of this character *ad infinitum*, but I prefer to rest my case upon the circumstances surrounding my people—circumstances which render it utterly impossible for such a state of society to exist as that described by our more reckless opponents as existing in Utah. Let it be remembered that not only are the "Mormons" accused of general immorality, with drunkenness and licentiousness, but also with thieving and

murdering by "wholesale." It may not be generally known that Utah occupies the same relationship to the government of the United States, that the Crown colonies do the government of Great Britain. The President of the United States appoints the Governor of the Territory, the Secretary, the marshal, who appoints his own deputy-marshals, the prosecuting attorney, and three district judges. It is true the people have a local legislature, but its enactments are subject to the absolute veto of the Governor, and at any time may be annulled by Congress. Besides all this, the Congress of the United States has assumed the right to legislate for the Territories in all cases whatsoever, and as non-"Mormons" are invariably appointed to all the positions named above, and hostility to "Mormonism" generally made a prereqisite to appointment to these federal positions, it will be seen that the whole machinery of government, the executive, judicial, and legislative departments, are in the hands of non-"Mormons," who are supported in their opposition to the people of Utah by the moral force of the entire population of the United States—55,000,000 of people. So that if the "Mormons" were disposed to be as wicked as they are reported to be, it would be simply impossible for them to practise the adulteries, thefts, and wholesale murders charged to their account. Indeed, all such things are forbidden by the laws of the Church, and such offenders must be expelled from the Church, and delivered up to be dealt with according to the laws of the land.

There is another circumstance which, if taken into consideration, would of itself prove the charges of licentiousness and general wickedness untrue. And that is—the "Mormons" from the commencement of their career as a community have been pioneers. In 1831-8 large settlements were formed by them in the western part of the State of Missouri, then the frontiers of the United States. They purchased of the government and brought into cultivation large tracts of the prairie lands, which the older inhabitants thought could never be cultivated, and began the erection of several prosperous towns, in which the foundations of temples were laid. In 1838 they were driven by the religious intolerance of those who surrounded them to seek a new home. They fled to a part of Illinois, which was then a wilderness, but which they soon converted into fruitful fields and gardens, and in seven years built up a city of 20,000 inhabitants, and erected a temple at a cost of a million dollars. When relentless persecution armed again its red right hand to plague them, they had the courage to sacrifice their ease and comfort and plunge into a dense wilderness a thousand miles from the frontiers of the United States, into territory then belonging to Mexico, and a region marked on the maps of that day as the great American Desert. There they began the erection of new homes, and under every circumstance of discouragement and hardship they have established settlements in the valleys of the Rocky Mountains for an extent of 500 miles, and even in a forbidding waste have succeeded in founding a Commonwealth, filling the land with happy homes, school-houses, churches, and have erected four magnificent temples. The Arab says that where a Turk sets his foot the grass never grows again. Not so where a "Mormon" plants his feet. His presence is the signal for the appearing of farms, orchards and gardens. His industry, coupled with faith, says to the elements: "Yield me up your wealth;" and they respond to his perseverance.

A licentious, wicked people don't perform such works as these. Such a people as the "Mormons" are represented to be by their enemies would lack the courage, the endurance, in fact everything that is absolutuely essential to the performance of the work that "Mormons" under the blessing of God have accomplished. The work of this misrepresented people gives the lie to the charges of their enemies, and a statement of what their faith is will also refute them. It is only a corrupt tree that yields bad fruit. It is an impure fountain which sends forth impure streams; and what, I ask, is there impure in the following:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2! We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

I shall be told, however, that the "Mormons" believe in and some of them practise a plurality of wives, and therefore they must be a bad people. But not so fast. Before such a conclusion is drawn it will be necessary to prove that a plurality of wives as practiced by the "Mormons" is in and of itself evil. That principle is as much a part of the religious faith of the women as of the men, and is practiced by and with the consent of all parties concerned. It is practiced because the people believe that God has commanded it by revelation direct to the Church, for the accomplishment of His own wise purposes—the rearing of a purer and a better race of people, the plural wife sys-

tem being more favorable to the accomplishment of that purpose than monogamy. Their faith in that revelation is considerably strengthened by reading in the Holy Scriptures how God favored and blessed with His approval that form of marriage among the worthy patriarchs of old; nay, how even God Himself gave to David, according to his own word, (2 Sam. xii, 7, 8,) a plurality of wives; thus becoming a party to the evil, if evil it was. But that which God sanctions and approves can never be said to be evil.

Its practice in the "Mormon" Church is confined to the moral, upright, honorable men, that such characters may have the privilege of rearing large families, which they are required to bring up in the fear and admonition of the Lord. Thus peopling our land with offspring of the noblest and best men and women, instead of leaving our race to be recruited chiefly from the slums and gutters, and from among the vicious, as unhappily is becoming the custom in too many Christian lands; while the classes better able to bear the responsibility of large families manage by some mysterious means to escape that responsibility.

The opposition to "Mormonism" often reminds me of an anecdote a friend of mine once related to me. On the plantation where he lived when a boy was a dog called "Jowler." He was very old, and a general favorite. As he grew older he formed a peculiar habit of baying the moon. And when the nights were cloudless and the moon shining, he would bark, bark all night. But one night when the moon was at the full and riding through the heavens in all her splendor, it was noticed that "Jowler" stopped his baying, and all wondered what could be the matter. A member of the family went down to the yard, and there stretched out on the pathway, cold and stiff in death, was the old dog; but the moon shone on as brightly as ever. So with "Mormonism." It will be shining gloriously long after the "Jowlers" that are now barking at it are dead.—I am, etc., R.

CONFERENCE NOTICE.—The Bristol Conference will be held on Sunday, August 14, 1887, at the back of 102, High Street, Cheltenham. The public services will commence at 10-30 a.m., and 2-30 and 6-30 p.m. Apostle Geo. Teasdale is expected to be present.

THE OLD FOLKS EXCURSIGN.

"An age that meets unperceived decay,
And glides in modest innocence away;
Whose peaceful day benevolence endears,
Whose night congratulating conscience cheers;
The general favorite as the general friend;
Such age there is, and who shall wish its end?"

THE Old Folks' Excursion has become as much a fixed holiday in Utah as any other anniversary. Year by year its popularity has increased, and this year it has reached its crowning success. Never before was there seen such a vast assemblage of venerable sires and honored matrons as was seen on Lester Park in this city (Ogden) to-day.

The able committee on arrangements this year concluded that the excursion of the Old Folks should be to Ogden, and certainly no better place could be found in the whole Territory. Convenient in every respect Ogden was well prepared to honor old age and give the aged and respectable folks such a reception as they had never received before.

The committee on arrangements

consisted of Messrr. W. B. Preston, George Goddard, C. R. Savage, Wm. Naylor, Wm. Eddington, W. L. Binder, Jno. Kirkman, Andrew Jenson and Nelson Empey. These gentlemen arranged all the preliminaries, made arrangements for transportation, etc., and right well did they do it. The details in Ogden were attended to by a committee consisting of the Bishops of each ward. They labored faithfully and well and everything which could possibly contribute to the ease and comfort of the aged participants in the day's enjoyment had been provided and the proceedings went along harmoniously and well.

At an early hour on the 25th of June Lester Park presented an animated appearance. The grass had been cut the day before, tents were erected, and the work of putting the commissary department in order was commenced. Stoves were placed in position and tables arranged. From the south-east corner of the square to the pavilion, and then from the pavilion to the south-east gate, the tables extended. Seats were placed around in shady spots, and all was in readiness for the guests.

The streets had been watered and a copious quantity of water was poured on the drive from the north gate to the pavilion.

The far-reaching tables were decked with flowers, and soon they were laden with a plentitude of all the good things of earth. The Young Men's and Young Ladies' Mutual Improvement Associations, with the ladies of the Relief Societies, attended to the provisions and prepared the tables for the guests.

Everybody seemed to vie with his neighbor in the attempt to make the affair a grand success. Business men contributed liberally to defray the expenses of the occasion. Indeed, many expressed themselves as happy at having an opportunity to help make somebody's declining years more lightsome, and to render the last lingering years on earth of aged dames and venerable sires as bright and comfortable as possible. And why should they not? All will some day be old and while life shall last the thought that once we helped to make somebody else happy in declining years will brighten the evening of life. The movement in Ogden was entirely spontaneous. A majority of the merchants closed their stores and participated in the general good time. This will in a measure show how age is respected and gray hairs honored in Ogden. And, by the way, why should there not be a national Old Folks' Day? Probably some other localities will fall in line and set apart one day in each year, when all can unite in making the old folks happy.

At half past 8 o'clock in the morning engine 20, with Engineer Frank Hanson at the throttle and 18 cars attached, pulled out of the Utah Central depot at Salt Lake City. By the time the train reached Ogden, shortly before 11 a.m., there was a total of 960 passengers on the train. Numerous little flags fluttered from the top and sides of the cars, while the snorting iron steed was gaily decked with flags and flowers. Engineer Hanson did his work carefully and well. No sudden stops or starts to discommode his venerable and valuable freight. He had in his care nearly a thousand souls, a great many of whom marched across trackless deserts to reach their mountain homes and pioneered the way for swifter methods of travel in the west. His care and attention were highly commended by the committee, and were fully appreciated. No less attentive to the comfort and welfare of the passengers were conductors Jacob and Acomb. They were diligent in aiding the people, and affable as they always are.

Between Salt Lake City and Ogden lemonade and cakes were distributed and while appetites were being tickled the ear was pleased with excellent music by the Old Folks' Choir, under the leadership of Professors Beezly and Griggs. The singers went from car to car and sang beautiful selections which greatly pleased the aged passengers.

Among the passengers were 4 persons over 90 years old. These were Herbert Vandame, of Salt Lake City; Alexander Lyon, of Snyderville; John P. Lewis, of Salt Lake City; Thomas Beryau, of Union Fort, Salt Lake Co.

There were 24 persons over 80 years of age. The number of persons over 70 years of age we could not obtain. Bishops McRae, Atwood and Pollard, aged veterans who are universally known, were among the number, also Messrs. Rawlins, of South Cottonwood, and Nobles, of Bountiful.

The train was brought down on the track by the Eagle Mills at the foot of Fifth Street. Here portable platforms had been prepared, hence no lifting of any person was necessary. With a little assistance all could step off the cars into the vehicles of which there were plenty. The Ogden Brass Band was in attendance and played a merry tune as the train rolled in. Carefully and expeditiously the vehicles were loaded and the procession, headed by the Stars and Stripes and the band, wended its way to the Pavilion. Messrs. Nye and Brown acted as marshals of the day, and under their careful guidance everything went along all right. Till long after one o'clock the stream of vehicles rolled along with their precious loads.

On reaching the park the old folks were taken in hand by young men and young ladies and conducted to seats at the tables. It was indeed a touching picture: An aged man; his hair white as snow, his steps feeble and his frame bent with the weight of years, leaning on the arm of a smiling maiden for support while she conducted him to the choicest seat at her table. It was the respect of youth for old age; it was a commingling of smiling Spring with Autumn's maturer shades.

The seating of the guests went along smoothly and the viands were discussed with gusto. Nothing was wanting, and the sun never looked down upon a more beautiful sight than that which was presented in Lester Park. All was peace and enjoyment, and the greatest harmony prevailed.

At 2 o'clock, everybody having been well fed—and still there was a good supply of food on hand—the pavilion was filled. The oldest folks and all who wore badges were given the preference.

On the stand were Apostle F. D. Richards, Hon. John T. Caine, L. W. Shurtliff, members of the committee, visitors and friends and representatives of the press.

The choir sang "The Good Old Days of Yore," and the opening prayer was offered by Geo. H. Goddard. At the close of the prayer a hearty "amen" was accorded and the choir then rendered a beautiful selection entitled "Fleeting Years."

Hon. L. W. Shurtliff gave a short but interesting address of welcome. He was pleased to greet so many aged people in Ogden and was happy to see them enjoying themselves.

Apostle F. D. Richards next addressed the gathering. His address was listened to with marked attention. It was full of kind and encouraging words and added brightness and joy to the auspicious occasion.

Alexander Lyon, an old member of the Nauvoo Legion, was also presented with a chair. Herbert Vandam was also given a chair.

Fannie M. Huntington was given a dress pattern. She went with the Mormon Battalion to Mexico.

President Angus M. Cannon made a few remarks. He eulogized in glowing terms the hospitality of the people of Ogden and hoped all things would continue to shape themselves for the welfare and prosperity of all.

A hat and a pair of pants were given to Father Critchlow, of Ogden, for having been a "sitter" for the past 47 years. He has been an invalid for that period of time.

Prizes of all discriptions were then distributed among persons who are upwards of 70 years of age.

Walking canes were then distributed to the gentlemen and dress patterns to the ladies who were over 80 years of age. There were 50 or 60 present in all.

Three bonnets were given to old ladies over 70 years of age, who get their living by going out washing.

The choir sang "When the mists have cleared away."

This closed the exercises in the Pavilion and the tables were sought again and another bounteous repast was partaken of.

The announcement that supper

would be provided before the return home was received with many expressions of gratitude.

The excursion was the most successful ever gotten up. Nothing occurred to mar the enjoyment of all who attended. The arrangements were complete and satisfactory in every particular.

It was the universal expression that Ogden has done herself proud in this matter, but this is not all. An invitation is extended for all to come again.—*Ogden Herald.*

AZTEC MUMMIES.

AN INTERESTING DESCRIPTION OF THOSE DISCOVERED.

SOME few weeks ago there was brought to San Francisco a collection of mummies, which constitute one of the most remarkable scientific discoveries made on the American Continent. These mummies differ from those discovered in Egypt in a remarkable degree, being entirely nude, without wrappings, and apparently not having been subjected to any embalming process. Exposure to the air has no effect upon them, the flesh having been dried in an hermetically sealed cavern until it is like parchment and the weight of the bodies is merely nominal.

Mr. Docking, in whose possession these specimens are at the present time, tells a romantic story regarding their discovery. In one of the spurs of the Sierra Madre Mountains, not far from the banks of the Gila River and almost on the boundary line between Arizona and New Mexico, a party of American miners was searching for treasure which tradition says is buried in these hills. A cavern was one day discovered, hermetically sealed with a cement which defied the picks of the party, and only after chipping it off flake by flake was an entrance gained to the cave. Lightened only by the flame of a blazing pine branch the party traversed the passage about thirty feet in length, which ended in a room cut in the solid rock. Here, instead of untold gold and other treasures of the Aztecs, they were startled to find a number of human bodies, looking more ghastly than usual in the flickring light of the torches. After recovering from their surprise, preparations were made to move the remains, but the superstitious natives of the vicinity, believing that the bodies were those of their gods, objected to the proceeding, and it was only with much diplomacy and occasional skirmishes that they were finally conveyed to a flag station on the Southern Pacific Road and transported to this city, where they were placed in the charge of Mr. Docking, who still keeps them in his residence, where they have been viewed by a number of scientists and physicians as well as by various consuls of foreign powers in this city.

The most remarkable of the mummies are those of a mother and child, which when found were enveloped in one shroud, portions of which are still to be seen covering the lower limbs of the mother.

Still another mummy is that of a woman, her long hair being in a state of perfect preservation. The feet are small and high arched, while the fingers are long and tapering. Remnants of her shroud still remaining are of a dark blue color, differing both in this respect and texture from the material of which the shrouds were composed.

Another remarkable specimen, however, is that of a man in a sitting posture, the body being considerably larger than any of the others. During life his girth of chest must have been much above the average, the whole of the upper portion of the body having seemingly been molded in gigantic proportions. The cartileges of the ears and nose are still plainly to be seen, while the head is covered with a dense growth of black hair. The eyebrows are well defined, while between the glistening teeth protrudes the tongue, now dried to an almost cork-like consistency.

The remaining mummy is that of a